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THE COINS OF THE TULUNI DYNASTY.

BY

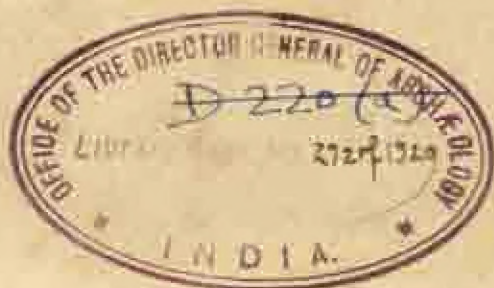
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PREFACE.

IN compiling the following history of the Tūlūni dynasty, I have endeavoured to limit myself to the leading facts, and to confine my observations to such as chance to bear either directly or indirectly on the numismatic illustrations of the period.

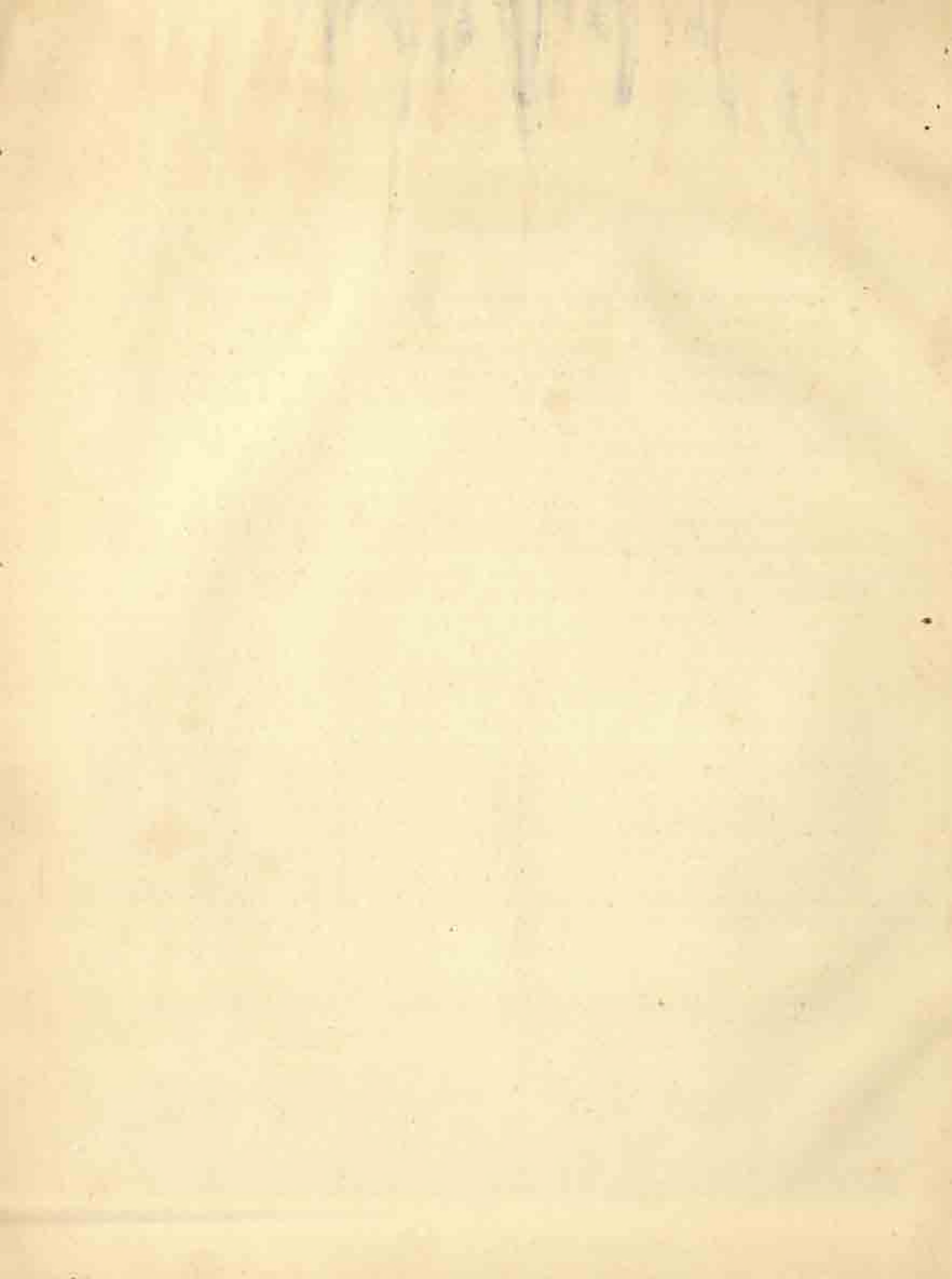
I have been greatly indebted to the admirable work of M. J. J. Marcel, "*Description d'Egypte*," and have also to acknowledge my obligations to M. Sauvaire for his aid in tracing several passages in obscure Arabic works, which I have since verified and taken advantage of. Extracts from Ibn-Khaldūn, Ibn-al-Athīr, Abū-l-Mahāsīn and al-Makrizi complete the list of our extant authorities.

The coins here described are 125 in number, comprising 58 varieties and 67 occasional repetitions of some of them. Twenty-six coins are now published for the first time and twenty-four are unique examples.

I have to thank Mr. R. S. Poole and M. H. Lavoix for the facilities they have afforded, in allowing me free access to the National collections under their respective charges in London and Paris; and, in like manner, my thanks are due to M. Wold de Tiesenhausen for a full list of the published coins of this dynasty, which he—as the latest authority on the coins of the Khalifahs—is so competent to supply; I have to express my special acknowledgments to M. Tommasini of Aleppo,—who rises above the mere collector into the scientific numismatist,—for having sent me, at no small risk, two unique dīnārs from his cabinet, in order that I might examine them in the original, instead of depending upon casts or written descriptions. I have also to thank M. Sauvaire, as well as M. Artin Bey, for so readily placing at my disposal for exhaustive study their respective private collections.

In the transliteration of Arabic words I have endeavoured to adhere strictly to the compromise accepted in Part II. of this work. Many fanciful and some logical schemes of transliteration, varying with the intonations of the leading dialects, could still show claims to consideration; but in a work of this nature, in which the several sections are written by independent authors, variously influenced by local teachings, it becomes imperative that, for the sake of uniformity, each contributor should subordinate his own particular theory to the system proposed by the indefatigable Editor.

E. T. ROGERS.





275



276



277



278



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282



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288



289



290



291

COINS OF THE TULUNI DYNASTY.

by E. T. Rogers.

THE COINS OF THE TULÚNI DYNASTY.

LIST OF THE REIGNING PRINCES OF THE TULÚNI DYNASTY.

1. **Abū-L-'Abbās, Aḥmad-ibn-Tūlūn.**
Born A.H. 214 (A.D. 829) or 220 (A.D. 835).
Vice Governor of Miṣr A.H. 254.
Vice Governor of all Egypt 257.
Independent Governor of Egypt 258.
Sovereign of Egypt and Syria 264.
Died 10th Zu-l-ka'dah, 270 (10th May, A.D. 884).
2. **Abū-L-Ja'ish, Khumáruwain-ibn-Aḥmad.**
Born at Samu-man-rūh A.H. 250 (A.D. 864-5).
Succeeded his father in 270 (A.D. 884).
Assassinated at Damascus 27th Zu-l-ka'dah, 282 (17th January, 896).
3. **Abū-L-'Asákir, Ja'ish-ibn-Khumáruwain.**
Born at Miṣr A.H. 273 (A.D. 885-6).
Succeeded his father A.H. 282 (A.D. 896).
Deposed 10th of Jumáda-l-ákhírah, 283 (27th July, A.D. 897),
and assassinated a few days afterwards.
4. **Abū-Mūsá, Harūn-ibn-Khumáruwain.**
Born at Miṣr A.H. 273 (A.D. 886-7).
Succeeded his brother A.H. 283 (A.D. 897).
Assassinated 19th Šafar, 292 (1st January, A.D. 905).
5. **Abū-L-Ma'ánu (or Abū-L-Mawáṣir) Šayḥán-ibn-Aḥmad.**
Succeeded his nephew 10th Šafar, 292 (1st January, A.D. 905).
Defeated and deposed 1st Rabī'-'ul-awwal of the same year,
after a reign of only twelve days.

HISTORY OF THE DYNASTY OF THE BANI-TULUN.

During the reigns of the early Khalifas, the Arabs gradually extended their conquests in Central and Northern Asia till they met the Tatars or Turks in Má-wará-n-Nahr and on the frontiers of Turkistán.

The war which broke out between these two great nations lasted for many years, and in their numerous conflicts many prisoners were taken on both sides. Those Turks who thus fell into the hands of the Arabs were dispersed throughout the provinces of the Muhammadian Empire, and were sold and resold at considerable profit. The local Amirs, and even the Khalifas, bought them eagerly, and trained them to become their personal attendants. Indeed, the physical superiority and personal beauty of the members of this northern race made them valuable acquisitions, and the Khalifas preferred to be served by them rather than by their own subjects, upon whose fidelity—owing to local and family jealousies and intrigues—they could not entirely rely.

The Khalifas, who were often unable to appease the turbulent spirits of the native Amirs, except by granting them special privileges and territorial rights, were gradually led into the opposite error in alienating the most powerful of their own subjects, and in giving all their confidence to these foreign slaves, who thus acquired the entire control of the interior of the palace.

These illiterate and barbarous white slaves, now incorporated into the society of the educated rulers of a great Empire, soon became conversant with the laws of the Kurán. They adopted the language and religion of their masters. They studied science and politics; and when any of them became capable of undertaking the more difficult tasks, or of occupying the more eminent posts in the Court, they were emancipated, and appointed to the various Government offices, according to the talents they displayed. Thus manumitted Turks were appointed not only to the chief offices in the palace, but to the governorships of some of the most important provinces in the Empire.

Their spirit of independence was not however modified by their education and advancement. They repaid the favours lavished upon them with the basest ingratitude, especially so when the formation of a Turkish body-guard placed at the disposal of its chiefs a company of compatriots entirely under their influence and control.

During the reign of Al-Mu'tasim-b-illah the conduct of this troop was most insolent and overbearing towards the inhabitants of Baghdád; and, annoyed by the reiterated complaints of the population, and unable or unwilling to control the Turkish guard, to whom he had already shown too much forbearance and favour, the Khalifah retired to Samarra (Sarra-mam-ráá), leaving them to their own devices. They thus increased in power and in outrageous pretensions. In A.H. 262 they attempted the life of the Khalifah Al-Mutawakkil-'al-Aillah. It was by their help that Al-Muntasir, the parricide, killed his father and ascended the throne. Al-Musta'in owed his accession to their powerful aid, and they eventually disposed of the Empire as they pleased, appointing, deposing, imprisoning or murdering the Khalifas according to their unscrupled desires. They were insolent servants, who made their masters tremble, and disposed of offices which the Khalifas appeared to give away. Indeed, dating from the reign of Al-Mu'tasim-b-illah, the last son of the Khalifah, Harún-ar-Rashid, when the decadence of the 'Abbási Khalifas commenced, it may be said that the Mamlúk Turks and their descendants, occasionally reinforced by fresh importations, were the virtual rulers, until, by a bold though cruel stroke of policy, Muhammad 'Alí, the founder of the present progressive dynasty in Egypt, put a successful end to their intrigues by massacring in the citadel of Cairo all that remained of them in Egypt.

During the reign of Al-Mu'tasim, the commandant of this Turkish body-guard was a freed Turk named Tūlūn. He belonged to the Taghāzghān, one of the twenty-four great tribes of Turkistān. He had fallen into the hands of Nāh-ibn-Asad, the Samāni Governor of Bukhāra, who in A.H. 200 sent him, with other slaves and presents, as tribute to Al-Mamūn. This Khalifah soon distinguished Tūlūn's merits, and selected him as his personal attendant. Tūlūn made himself so agreeable to his new master, that the latter emancipated him, and appointed him to the office of chamberlain.

This Tūlūn was the father of the founder of this dynasty,

AHMAD-IBN-TULUN,

whose history and coinage we have under our consideration. Ahmad was born at Baghdād in the year 220 (A.H. 835), or, as other historians say, in 214 (A.D. 829). His mother's name was Hāshimah or Kāsimah.

Before Ahmad-ibn-Tūlūn was old enough to take any prominent part in the government of the Empire, two Khalifas had succeeded Al-Mu'tasim,—namely, his eldest son Harūn-ah-Ja'far, who, on his accession in 227, took the *lakab* or surname of Al-Wāthik-b-illah, and his second son Ja'far, who assumed that of Al-Mutawakkil-'al-illah.

The first act of Al-Wāthik was to dismiss all the State functionaries who had been appointed by his father, obliging them at the same time to pay him large sums of money.

In 231 Al-Wāthik died, and the Wazirs immediately concerted with the Turk Wāzif, who was then first chamberlain, to place his son Muhammad on the throne with the surname of Al-Muhtasib-b-illah. But in consideration of the youth of this prince, they agreed to call the late Khalifah's brother Ja'far to the throne, under that of Al-Mutawakkil-'al-illah.

Two years later Al-Mutawakkil designated his son Ahmad as heir to the throne, under the title of Al-Muntasir-b-illah, at the same time nominating his other sons, Al-Mu'tazz and Al-Mu'ayyad presumptive heirs. This prince (Al-Muntasir), ambitious to hold the reins of the vast empire, secretly conspired against the life of his father.

In 247 Al-Mutawakkil, who had discovered his son's designs, openly reprimanded him, but a few days afterwards he was, with Al-Muntasir's connivance, murdered in his palace by Bagha, captain of the Turkish guard, and the parricide was immediately proclaimed as his successor.

The new Khalifah proved to be no better as a brother than he had been as a son. He deprived his brothers of the appanages bequeathed to them by their father, and forced them to abdicate their right of succession to the throne. This last act was instigated by Wāzif, who feared their vengeance in case of either of them attaining supreme power.

In the month of Rabi'-al-awwal, 248, Al-Muntasir died, under the peculiar circumstances related by some historians. Already seriously ill, and a prey to remorse, Al-Muntasir, in his endeavour to allay his physical and moral sufferings, sought amusement in the examination of the treasures stored in his palace. Amongst them a handsomely embroidered garment from Persia was on one occasion spread out for his inspection. On it he perceived the figure of a young man wearing a crown encircled by an inscription. When he asked for a translation of the inscription, the Persian interpreter said that the words had no particular meaning. But on being threatened and pressed for an explanation, he read: "I am Shirosh, son of Khusrū: I killed my father, but only retained my ill-gotten crown, the fruit of my crime, for six months." On hearing this fatal interpretation, Al-Muntasir was seized with a convulsive fit, and died soon afterwards, having reigned a few days less than six months, just the same length of time that two centuries earlier his prototype the parricide king of Persia had reigned.

On the death of Al-Muntasir, the Turks assembled to decide who should succeed him. They selected Ahmad, the grandson of Al-Mu'tasim, who guaranteed the condonation of their complicity in the murder of his grandfather, and the retention of their posts. He took the name of Al-Musta'in-b-illah.

Immediately after his recognition in his new dignity, another party proclaimed his uncle Al-Mu'tazz; but the conspiracy (probably prompted for a special purpose by those who suppressed it) was soon put down, and the sons of Al-Mutawakkil were cast into prison.

Ahmad-ibn-Tālān was about nineteen years of age when his father died in 240. He had received a careful education, was gifted with rare talents, was courageous and generous, and inherited none of the cruel propensities which were such prominent qualities in the character of his compatriots. He had a natural love of justice, and had devoted himself especially to the study of jurisprudence. The Khalifah confirmed him in all the dignities with which his father had been invested.

One of the principal Turkish officers named Barkāk gave his daughter in marriage to Ahmad, and by her he had a son, whom he named Al-'Abbās.

Ahmad continued his studies with diligence, and obtained permission to go to Tarsūs, to avail himself of the teaching of the celebrated doctors who had established colleges there, retaining his titles and emoluments during his absence. The murder of Al-Mutawakkil, and the short reign of Al-Muntasir, occurred while he was at Tarsūs; and he returned to Samarra in the first year of the reign of Al-Musta'in.

He distinguished himself signally by his bravery on this journey in defending the caravan from the attack of some nomad tribe, and by recovering from them some valuables belonging to the Khalifah, who, in recognition of Ahmad's prowess, made him a present of a thousand dinars, and shortly afterwards gave him a favourite slave named Kātūrās, by whom he, in 250 or 255, had a second son, whom he named Khumārūwālī or Khumārswālī.¹

Al-Musta'in, who had been placed on the throne by a faction of the chief officers of the palace, had excited the discontent of another party of this turbulent militia. He was consequently deposed in 252, and the Turks placed his cousin, Al-Mu'tazz-b-illah, on the throne in his stead.

The deposed Khalifah was forced to sign his abdication, and was ordered to proceed to Wāsiṭ under a strong escort, commanded by Ahmad-ibn-Tālān. On this journey the unfortunate prince was murdered, and some historians have accused Ahmad of the crime; but the most credible accounts show that, on the contrary, he refused to have any hand in it, and tried to prevent it. After he had started on his journey, the Turkish officers wrote to him asking him to dispose of the Prince in his charge, and held out the governorship of Wāsiṭ as a reward for the crime, but he replied, "God forbid that I should kill a Khalifah to whom I have sworn allegiance."

When they found that Ahmad would not consent to the deed, they sent Sa'id, one of the chamberlains of the new Khalifah, who executed his instructions secretly whilst Ahmad was asleep in his tent, and brought back the head of his victim to Al-Mu'tazz. Ahmad entered the Prince's tent after the sudden departure of Sa'id and found the headless body, which he caused to be washed and decently interred. At a long subsequent period Ahmad was heard to say, "The Turks offered me the governorship of Wāsiṭ as a reward for the murder of Al-Musta'in, but I refused; and God has now rewarded me with the government of Egypt and Syria."

At this period the governorships of many of the outlying provinces were given by the Khalifas to various powerful Amirs in recognition of real or pretended services, they remaining quietly at the Court, and employing agents or vice-governors to act for them, and to remit the revenues. It was thus with Egypt. The Amir Bākyāl, or, as some call him, Bākbāk, had in 253 received from Al-Mu'tazz the governorship of Egypt. The good reputation enjoyed by Ahmad-ibn-Tālān induced the Amir Bākbāk to select him as his lieutenant in Miṣr, on the dismissal of Arkhūz-ibn-Ulugh-Turkhān in 254. According to Abū-l-Mahāsīn, Ahmad was then thirty-four years of age.

¹ Abū-l-Mahāsīn and al-Maḥrizī give this name thus, خُمَارُوَيْه Khumārūwālī. Ibn-al-Athīr and Ibn-Khalikān write it خُمَارُوَيْه Khumārswālī.

Ahmad was only entrusted by Bakkāk with the civil and military administration, and the direction of the public prayers in Miṣr, the capital of Egypt. The collection of the imposts was confided to Ahmad-ibn-al-Mudabbir, and there were other vice-governors in the remaining provinces of Egypt.

Ahmad-ibn-al-Mudabbir was very unpopular in consequence of his harshness and of his imposition of fresh burdens on the peasantry. To protect him from any sudden attack he had obtained a hundred Indian slaves, who were vigorous and courageous, and whom he had armed as a body-guard.

When Ahmad-ibn-Tālūn made his official entry into Miṣr on Ramadan 23rd, 254, Ahmad-ibn-al-Mudabbir, surrounded by his Indian escort, went out to meet him, and, desirous of obtaining his favour, offered him a large present in money. Ibn-Tālūn refused the gold, but cunningly demanded in its stead the hundred slaves forming Ibn-al-Mudabbir's body-guard. The latter, although terribly chagrined by this demand, did not feel himself strong enough to refuse compliance. The slaves were handed over to a new master, and with them the power hitherto enjoyed by the collector of taxes passed from his hands to those of the new governor.

Ahmad-ibn-Tālūn soon acquired sufficient power in Egypt to enable him, by force of arms, to oppose those enemies who were jealous of his position.

Ahmad-ibn-Ṭabāṭabā, a descendant of the race of 'Alī, was the first against whom he took arms.

Another formidable enemy was Bugha-al-Aḡghar, brother of Bugha-aḡ-Ṣughayyir, murderer of the Khalifah Al-Mutawakkil.

Next he had to combat Ibrāhīm-aḡ-Ṣūfī, whom he defeated and caused to take refuge in the oasis.

In 255 the Turkish troops conspired with the chamberlain Ṣālīḥ, and forced the Khalifah Al-Mu'tazz to abdicate. He was shut up in prison without food, and died of starvation at the end of six days. They placed his cousin Al-Muhtady on the throne as his successor.

In 256 Al-Muhtady was murdered in Samarra, and the Turks then elevated another son of Al-Mutawakkil to the throne, under the name of Al-Mu'tamid-'al-Allah, who succeeded in passively occupying his position for a longer period than either of his immediate predecessors.

Ṭā-ibn-ash-Shāikh, Governor of Syria, refused to recognize the new Khalifah. Ahmad-ibn-Tālūn was ordered to march against him. He took a considerable army into Syria, but finding that Amajūr, another Turkish general, had already been sent against him, with permission to replace him, Ahmad returned to Egypt, where he set to work to strengthen his position.

Ahmad found the Governor's palace at Fustāt too small for his increasing wealth and the number of his horses and retainers, so he selected an elevated spot between Fustāt and the foot of the Muḡattam hills. Here he built a magnificent palace, giving the surrounding lands to his state functionaries and the officers of his army, that they might build their houses in close proximity to his own residence; and the new town was consequently called *القطيع* Al-Kaṭī'ah, *land given in fee for military services*. He also constructed a splendid mosque, in the ruins of which may still be seen the earliest known examples of the Pointed arch.

The increasing power and riches of Ahmad-ibn-Tālūn could not fail to excite the envy of his rivals. Amajūr, the new Governor of Syria, conspired with Ahmad-ibn-al-Mudabbir to obtain Ahmad-ibn-Tālūn's recall from Egypt; but the latter, who kept spies at the Court, and sent frequent presents to the most powerful functionaries, being duly informed of the decree, continued to circumvent his rivals, and by sending his secretary, Ahmad-al-Wāsiṭy, to Samarra with presents, induced the Khalifah to rescind the order.

Ahmad-ibn-al-Mudabbir having failed in his intrigue, and having no hope of success against so powerful a governor, was desirous of quitting Egypt, and therefore sought and obtained the post of Administrator of the Finances of Syria. But before doing so, he effected a reconciliation with Ahmad-ibn-Tālūn, and, as a proof of his sincerity, he gave his daughter in marriage to Khumārūwaih, and with her all his real property in Egypt passed into the possession of the Tālūn family.

In 256 the Amīr Rāhkyā¹ was murdered, and in 257 Al-Mu'tamid gave the governorship of Egypt to Yarkāj, who, having a strong friendship for Aḥmad-ibn-Tūlūn, confirmed him in his position of lieutenant of Miṣr, and extended his power over the whole of Egypt, of which he was authorized by a letter from the Khalīfah to take possession.

In 258 he went to Alexandria, leaving Taghlaj² as his delegate in Miṣr. He returned in the month of Shawwāl, and being offended with his brother Mūsā, reduced him to the position of a private individual.

In the same year Yarkāj, lord and appanagist of Egypt, died, and Aḥmad-ibn-Tūlūn succeeding to all his titles and privileges, became virtually independent.

In 259 Aḥmad again visited Alexandria, leaving his son Al-'Abbās as his representative in Miṣr. Al-Mu'tamid sent to Aḥmad to ask for the tribute, and according to the account given by Abū-l-Mahāsīn, he replied, that the finances being in the care of another, he had nothing to do with the collection or payment of imposts or tribute. Whereupon the Khalīfah sent his eunuch Nafīs to invest him with the financial administration of Egypt, and with the government of the frontier villages of Syria. Aḥmad confirmed Abū-Ayyūb in his post of collector of taxes, and appointed Aṭ-Ṭakḥshy³ his lieutenant in the frontier towns of Syria; but this latter did not proceed to his post until the year 264.

In 260, or, according to Ibn-al-Athīr, in 261, the inhabitants of Barṣa revolted, and drove out their governor, the Amīr Muḥammad-ibn-Faraj-al-Farḡānī. Aḥmad sent an army under the command of his general, Lulu, to whom he gave special instructions to endeavour to win back the inhabitants, if possible, without proceeding to extremities. He was obliged, however, to besiege the town, and, after suppressing the revolt, he appointed a new governor, and returned to Fustāt. His master invested him with a robe of honour ornamented with two collars.

In the same year Aḥmad-ibn-Tūlūn caused the canal at Alexandria to be dredged and the nilometer in the island of Rawḍah to be repaired. And about the same time he repaired the Pharos or lighthouse of Alexandria.

Ibrāhīm-ibn-ʿaṣ-Ṣūfī, who had been driven into the oasis, now re-assembled his forces for another attack on the Egyptian Government, and went to the village of Ashmūnūn, whence he was driven to Aswān by the troops of 'Abd-al-Ḥamīd. At Aswān he was attacked by a detachment of Aḥmad-ibn-Tūlūn's army, under the command of Ibn-'Alī-al-Ghāthī, and then his followers deserted him, and he fled to the sea-coast, and crossed over to Makkah. The Governor of this place seized him and sent him to Aḥmad, who, after keeping him in prison for some time, eventually set him at liberty, on condition of his going to spend the rest of his life in Makkah.

In 261 the Khalīfah Al-Mu'tamid, desirous of relieving himself of the cares of State, entrusted the supreme power to his son and to his brother. He appointed his son Ja'far his successor, surnaming him Al-Mufawwad-Ilā-Allah, appointing Mūsā-ibn-Buḡha as his counsellor, giving him rule over Ibrīkiyah, Egypt, Syria, al-Jazīrah, al-Mawāṣil, Armenia, the road to Khorasān, and the Mihr-Jān-Kazāk. Moreover, he decreed that his brother Abū-Aḥmad should be next in succession after his son, surnaming him An-Nāṣir-Ilā-Allah-al-Muwaffaq, and gave him supreme authority over the Eastern provinces, Baghdād, Sawād-al-Kūfah, the road to Makkah and al-Madīnah, al-Yaman and Kaskar, the villages of the Tigris, Al-Ahwāz, Fāris, Ispahān, Kumm, Al-Karakh or al-Karj, Dinawar, ar-Rayy, Zinjān, and Sind. He gave them respectively white and black standards, and decreed that should Ja'far not reach maturity, Al-Muwaffaq should succeed to the throne. Ja'far gave to Mūsā-ibn-Buḡha the rule over

¹ Al-Makrizi calls this General طغج Ṭaḡḡ; while Ibn-al-Athīr writes طغج Ṭaḡḡj; and Abū-l-Mahāsīn, whose orthography I have followed, writes طغج Ṭaḡhlaj.

² Al-Makrizi calls him طغجی Ṭaḡshy (Ibn Balbad).

the Arabs, and made Sa'īd-ibn-Mukhallad his Wazir, but dismissed him in 262, enrolling in his stead As-Safer Iama'īl-ibn-Rābil. Al-Mu'tamid then ordered Al-Muwaffak to march against the Zanj,¹ who had invaded the territory, and intended afterwards to follow in person. (See Ibn-Khalldūn, vol. iii. p. 312, and Ibn-al-Athār, vol. vii. an. 261.)

The war waged by Al-Muwaffak against the Zanj was long and costly, and he had great difficulty in raising the necessary funds. He consequently applied to his brother for authority to demand supplies from Ahmad-ibn-Tūlūn.

A mutual distrust already existed in the hearts of the two brothers. Al-Mu'tamid feared the ambition of Al-Muwaffak, and the latter was jealous that a prince given up to pleasure should occupy the throne which he considered himself more competent to fill.

The Khalifah, however, acceded to his brother's request, and wrote to Ahmad-ibn-Tūlūn, authorising him to pay to Al-Muwaffak's messenger the funds necessary for the expedition. But he also wrote a secret letter to Ahmad, enjoining him to beware of the messenger, who was really one of Al-Muwaffak's spies, sent to sow the seeds of intrigue amongst Ahmad's officers.

Ahmad, thus forewarned, received Al-Muwaffak's messenger, named Takrīr, in his own palace, and did not allow him access to anybody during his stay in Miṣr. He paid him the required funds, gave him a flattering letter to his master, and a large sum as a voluntary offering. He then conducted him and his treasure to Al-'Arish, the frontier town of Syria, and there consigned his guest to the charge of Amajūr,² Governor of that province, who, at Ahmad's request, gave an official certificate of the transaction.

Ahmad then returned to Miṣr, and proceeded to open the letters which he had secretly taken from Takrīr. They were addressed to various officers of his army, who were in secret correspondence with Al-Muwaffak, and the seditious nature of the letters induced him to summon the officers, some of whom he put to death, whilst he degraded or otherwise punished the rest.

Al-Muwaffak, disappointed by the ill-success of the mission, and dissatisfied with the amount of money sent by Ahmad, tried to incite Amajūr to attack him and to take possession of Egypt.

On Amajūr refusing, Al-Muwaffak determined to march in person against Egypt. Ahmad, who had spies at court, was duly informed of Al-Muwaffak's intention, and he prepared a vigorous defence; and then wrote to Al-Muwaffak to propose a reconciliation, but without avail.

Al-Muwaffak gave the command of the army to Mūsā-ibn-Bugha, with instructions to attack Egypt, and to invest Amajūr with the government of that province. The expedition reached ar-Rāḥah, but there Mūsā waited for funds. He was in suspense for ten months, at the end of which time his troops revolted, and he fled to Al-'Irāq, where he died of grief in 264.

Thenceforward Ahmad-ibn-Tūlūn was supreme in Egypt, the only privileges he allowed to the Khalifah being that his name should be mentioned in the public prayers and inscribed on the Egyptian coinage in conjunction with his own.

In 264 Ahmad, on hearing that Amajūr, Governor of Syria, was dead, and that his son 'Alī had succeeded him, wrote to the latter, informing him that the Khalifah had invested him with the Government of Syria, and requiring immediate submission. 'Alī at once declared his allegiance, and Ahmad marched into Syria, leaving his son Al-'Abbās as his representative in Miṣr. The Governor of Ramlah, Muḥammad-ibn-Rāḥ'a, came out to meet Ahmad, and caused his name to be mentioned in the public prayers.³ Ahmad confirmed this Amīr in his post, and subsequently marched towards Damascus, where 'Alī-ibn-Amajūr also came out to meet him, and instituted the public prayer in his name. Ahmad then confirmed the principal officers of Amajūr's army and the chief functionaries in their various

¹ The Zanj are the people of the east coast of Africa, whose name is preserved in the local word Zanibar.

² Ibn-al-Athār writes Amajūr, Abū-i-Majhūn and Al-Makrīn, Yajūr.

³ Mention in the public prayers, the Khutbah, is a sign of sovereignty, either spiritual or temporal.

posts. He then took possession of Hims, and sent to Sima-at-Tawfi, Governor of Antioch (Antákiyah), instructing him to celebrate the public prayers in his name. On Sima's refusal, Ahmad marched on-wards, took the towns of Hamah and Halab (Aleppo) by force, and laid siege to Antákiyah. Unsuccessful on the westward side of the town, he went round with his army to the east side, and forced a gate called the Persian gate, and gave the town up to pillage. Sima was killed in the *mélle*, and his head was brought to Ahmad, who was deeply grieved, on account of their early friendship.

Whilst his victorious army was subduing the other cities of Northern Syria, Ahmad received intelligence that his son Al-'Abbás had revolted and taken possession of his treasury, and had fled to Barka. He speedily provided for the safety of his newly-acquired territory, garrisoned Harrán and ar-Ráfiqah, and returned to Egypt in Ramadan, 265.

He sent the Kádi Bakkar-ibn-Kutaiba to 'Abbás, to persuade him to return to his duty; but his companions in revolt, who could not, like 'Abbás, hope for a father's clemency, persuaded him to turn a deaf ear to all remonstrance. They set out for the West, and attacked and pillaged the town of Labea. The troops sent by Ibrahim-ibn-Aghlab worsted him, and obliged him to return to Barka, whither his father sent an army in 267. In 268 Al-'Abbás was taken prisoner, and brought to Fustát in Shawwál of that year. Ahmad ordered 'Abbás to cut off the hands and feet of his accomplices. He obeyed: whereupon his father reproached him bitterly for conduct so unworthy of a prince, adding, that he ought rather to have prostrated himself and begged to be sacrificed in their stead, and that his companions might be pardoned. He then ordered him to receive one hundred stripes, and placed him in prison. The other insurgents were beheaded and thrown into the Nile.

In 265 the Emperor of Constantinople, desirous of Ahmad's friendship, sent him some handsome presents and a number of Muhammadan prisoners.

In 266 the inhabitants of Hims revolted and killed their governor, 'Izz-al-Kurkhy.

In 267 Ahmad-ibn-Tulun seized Ahmad-ibn-al-Mudabbir, who was the collector of taxes in Syria, and imprisoned him, but pardoned him on payment of a heavy fine.

In 269, according to Ibn-al-Athír, Lulu, who was Ahmad's general in command of Hims, Kinnasrin, Halab, and Dair-Muqárr, abandoned his master's cause, and joined al-Muwaffák. He marched upon Bális, which he pillaged, and having taken possession of Karqisia, which was defended by Ibn-Safwán-al-'Ukaili, he delivered it to Ahmad-ibn-Tawq, and joined Al-Muwaffák in his conflict with the Zanj. See *dinár* No. XII. struck at ar-Ráfiqah in 268, with the name of Lulu.

Ahmad-ibn-Tulun, somewhat impoverished by the rebellion of Al-'Abbás, was unable to continue the rich presents that he had been in the habit of sending to the great personages in the capital, and desiring to put himself out of reach of Al-Muwaffák's constant intrigues, conceived the plan of inducing the Khalifah himself to reside in Egypt, and secretly invited him, hoping to strengthen himself by his influence with the spiritual sovereign.

Al-Mu'tamid, really alarmed by the increasing power and ambition of his brother, whose name was inscribed on the coinage and mentioned in the public prayers in conjunction with his own, readily accepted the invitation.

Ahmad-ibn-Tulun left Egypt in charge of his second son, Khamáruwaih, and taking Al-'Abbás with him in chains, repaired to Damascus, where he received the Khalifah's answer to his proposal.

Al-Mu'tamid had planned a hunting party as a pretext for leaving the capital, and went in the direction of ar-Ráfiqah. Al-Muwaffák, apprised by his spies of the Khalifah's departure, sent peremptory orders to Ishák-ibn-Kandajik¹ al-Khazari, the Governor of Al-Mawall, to seize the Khalifah and his suite, who were thus forced to return to Samarra. This was in the year 269.

Ahmad, when informed of the Khalifah's capture and forced return to Samarra, caused Al-Muwaffák's

¹ This name is sometimes written Kandaj, but generally Kandajik.

name to be omitted from the public prayers. The latter, in revenge, induced the Khalifah to cense an anathema to be pronounced against Ahmad-ibn-Tūlūn in all the mosques, and to invest Ishāk-ibn-Kamajik with the government of all the provinces now belonging to Ahmad-ibn-Tūlūn. But Ahmad did not submit quietly to this spoliation. He was at Damascus when he received the news, and he started at once to besiege Tarsūs, which had revolted, and during the siege his army had a narrow escape of being drowned. He came back in great anger as far as Antioch, where, overcome by thirst, he drank a quantity of buffalo's milk, which produced a violent attack of dysentery. He was carried in a litter on men's shoulders, and on arriving at Farāmāh, he embarked in a boat on the Nile, and reached Mīr in 270, in a very prostrate condition.

Al-Muwaffak had just returned victorious, but fatigued by his long, though successful, expedition against the Zanj. He therefore thought of effecting a reconciliation with the Sovereign of Egypt and Syria. With this object in view, he commissioned Sa'id-ibn-Mukhallad and others to write friendly letters to Ahmad-ibn-Tūlūn.

These letters, although apparently written without Al-Muwaffak's knowledge, did not deceive Ahmad. He guessed that they had been dictated by the Khalifah's brother, and he replied that he was willing to forget all past wrongs if Al-Muwaffak would publicly withdraw all his aspersions and hostile intentions. The proposition was accepted, and the Khalifah wrote an autograph letter to Ahmad, expressing his satisfaction at the reconciliation, and announcing the withdrawal of the anathema pronounced against him. These letters, however, reached Egypt a short time after the death of Ahmad-ibn-Tūlūn, which occurred on the tenth day of Zu-l-kā'adah, 270, after a reign of nearly seventeen years.

Ahmad-ibn-Tūlūn was intelligent, resolute, charitable, and religious. He fortified the town of Jaffa and built its citadel, and he rebuilt the fortifications of Sār, the ancient Tyre. He was about fifty years old when he died, and left seventeen sons and sixteen daughters. It is said that his treasury contained ten millions of dinārs, and his palace was stocked with arms and military provisions. He had 7000 armed slaves, 24,000 other slaves, and a still larger number of horses, mules, and camels.

He was succeeded by his son.

KHUMARUWAH-IBN-AHMAD,

who had taken the name of Abū-l-Jaish (Father of the Army), on the birth of his son, whom he named Jaish. He was about fifteen years of age (though, according to other historians, he must have been twenty years old) when he succeeded to the throne. Ahmad-ibn-Tūlūn had on his death-bed expressed a wish that Khumaruwah should succeed him, and the Egyptian army, who revered him, expressed their unanimous consent to the decree, thus excluding his elder brother 'Abbās, who was still in prison.

Shortly after Khumaruwah's installation, several counsellors, amongst whom was Ahmad-al-Wāsiṭy Abū-'Abdallah, brought their influence to bear on the new sovereign, and obtained from him an order for the execution of his elder brother.

Khumaruwah confirmed most of his father's officers in their respective posts, left the command of the army in Syria to Ahmad-al-Wāsiṭy, and that of the rest of the army to Sa'd-al-Ayyar, and also, in order more effectually to secure his possessions in Syria, he caused ships of war to cruise about the coast.

Ahmad-al-Wāsiṭy, after taking command of the Syrian army, began to fear that Khumaruwah might repent of having ordered his brother's execution, and seek vengeance from the chief instigator of the murder. Moreover, he felt that his new and brilliant post was a hindrance to his own protection; for, as it necessitated his absence from the court, he was unable to discover and counteract any plots that might be devised against him. He therefore decided to seek the assistance of Al-Muwaffak, whose enmity to the family of Tūlūn was, in his judgment, only temporarily appeased.

He therefore wrote to Al-Muwaffak and revived that Prince's desire to attack and possess Egypt. Ishák-ibn-Kandajik, Governor of Al-Mawasil and Jazirah, and Muhammad-ibn-abí-s-Sáj, were ordered to invade Khumáruwaih's territory. These found an ally in the Governor of Damascus, who soon succeeded in persuading the Governors of Antioch, Aleppo, and Emesa to join in the revolt. Ishák assumed the governorship of Syria.

Khumáruwaih sent troops to Syria, they regained possession of Damascus, and pursued Ishák and Ibn-abí-s-Sáj, who avoided fighting because their reinforcements had not arrived. Winter came on, and the Egyptian army encamped at Shayghar, where they were attacked and massacred by the troops of Abú-l-'Abbás-Ahmad, son of Al-Muwaffak. Those who escaped fled to Damascus, whither they were pursued, and thence they went to Ramleh.

Khumáruwaih, informed of the defeat of his Syrian troops, left Egypt in the month of Safar, 271, and marched with reinforcements into Syria. He met the Khalifah's army, commanded by the son of Al-Muwaffak, at a place called At-Tawahín, *the Mills*, on the river Abu-Butrus, where they gave battle. Khumáruwaih, believing himself to be beaten, fled in great disorder with his staff. Sa'd-al-Aysar, his general, who was in ambush with a portion of the army, fell on the pursuing troops of Al-Mu'taqid, and cut them to pieces. Al-Mu'taqid, ignorant of the flight of Khumáruwaih, fled towards Damascus. The Egyptian army carried the day, and the battle was named after At-Tawahín.

Sa'd-al-Aysar was disappointed by Khumáruwaih's flight, which occasioned a loss of confidence, and he conceived the idea of making himself master of Syria. He took Damascus.

Khumáruwaih returned to Egypt in Rabí-ul-awwal, and heard of the success of his general Sa'd, and was at the same time informed of his rebellious projects. He therefore returned at once to Syria, but shortly returned after a fruitless expedition. However, in 272 he, for a third time, marched with an army into Syria. He overcame Sa'd-al-Aysar and entered Damascus in Muharram, 273. After a few days, he marched against Ibn-Kandajik, vanquished him, and pursued him as far as Sarra-man-ráá, where peace was established on Ibn-Kandajik consenting to mention the name of Khumáruwaih in the public prayers.

This victory re-established the prestige of Khumáruwaih in Syria. He made offers of peace to Al-Muwaffak, by whom they were accepted, and the Khalifah made over to him the peaceable possession of the government of Egypt, Syria, and the frontier towns. He returned to Egypt in the month of Rajab, and there re-introduced the name of Al-Muwaffak in the public prayers.

Peace being re-established, Khumáruwaih sought to restore order in the internal administration of his States.

In the same year Ibn-abí-s-Sáj pronounced the public prayers in Kinnisrin in the name of Khumáruwaih, leaving in possession of the latter his son as hostage. He was in conflict with Ibn-Kandajik, whom he vanquished. The latter fled to Mardin, and the former took possession of al-Jazirah and al-Mawasil, where also he introduced the name of the Sovereign of Egypt in the public prayers.

In the same year Lulu, formerly a slave and then a freedman, and subsequently a general of one of the divisions of Ahmad-ibn-Tólan's army, who had gone over to Al-Muwaffak's side, experienced a terrible retribution for his treachery. He was seized and imprisoned by Al-Muwaffak, who extorted from him 400,000 dinars.

In 274 Ishák-ibn-Kandajik, having collected a numerous army, again marched upon Syria. Khumáruwaih preceded him thither, completely vanquished him, and he fled beyond the Euphrates. He then sent to offer his submission, promising to recognize Khumáruwaih as his suzerain in al-Jazirah and all its dependencies. The offer was accepted. But no sooner had Khumáruwaih returned to Egypt than Ibn-abí-s-Sáj made peace with Ishák and invaded Syria, in order to seek a cause of dispute with his suzerain. Again Khumáruwaih went to Syria, and again overcame the army of Ibn-abí-s-Sáj, at Al-Bataniyah, near Damascus, and forced him to recross the Euphrates, and afterwards generously sent him his son, who had been placed as a hostage.

Notwithstanding this act of magnanimity, Ibn-abi-s-Sāj revolted again, and towards the end of 274 Khumáruwaih marched again into Syria and overcame the rebellious troops, seized all the treasures of Ibn-abi-s-Sāj, and obliged him to take flight again, pursuing him to Aleppo, Ar-Rakḥah and Balad, but he succeeded in reaching Baghdād.

Khumáruwaih returned to Egypt in 276.

In 277 he made peace with one of his former officers, Baẓmār, who celebrated the public prayer in Tarsūs in the name of Khumáruwaih.

On the death of Baẓmār, Khumáruwaih appointed Ahmad-al-Ujairi to the government of Tarsūs. He then dismissed him and appointed his cousin Muḥammad-ibn-Māsa-ibn-Tūlūn. The latter, however, remained there but a short time, being unable to quell the turbulent inhabitants who had revolted. He fled to Jerusalem, and Ahmad-ibn-Ujairi succeeded him.

In the same year, 278, died Ishāk-ibn-Kandāj, who was succeeded by his son Muḥammad in the government of Al-Mawṣil and Diār-Rabīʿa.

In the same year, 278, Al-Muwaffaḥ died, whereupon the Khalifah Al-Mu'tamid took from his son Al-Mufawwad the title of heir apparent, and nominated his nephew Al-Mu'tadid in his stead.

Al-Mu'tamid died in the month of Rajab, 279, and Al-Mu'tadid was immediately proclaimed the successor. Khumáruwaih hastened to send him rich offerings.

The new Khalifah, in return, granted to Khumáruwaih the investiture for thirty years of all the provinces in his possession from the Euphrates to Barḳa, on condition of his paying an annual tribute of 200,000 dinars, and a sum of 300,000 dinars for arrears of tribute. Moreover, the Khalifah sent him a sword of state, robes of honour, and other insignia of government. This right of investiture was the only part of their ancient sovereignty that the Khalifahs of that period had retained. Their provinces were occupied by warlike chieftains, who only submitted to the Khalifah's authority when it suited them to do so, and the Khalifahs endeavoured to retain at least a nominal and apparent power by investing them with authority in the districts of which they had already taken possession. The tribute was very irregularly paid, and from most of the provinces assumed the form of an occasional present of much less value.

Khumáruwaih was careful to make the first payment in full; but the next and the next were much reduced, until it ceased altogether.

Desirous of securing a good understanding with the Khalifah, Khumáruwaih commissioned his ambassador to offer his daughter Kaṭr-an-Nada in marriage to Al-Muktafi, son of Al-Mu'tadid. The latter, however, replied that he would himself marry her.

Khumáruwaih prepared a magnificent trousseau for his daughter, the bride elect of the new Khalifah. The Arab historians describe in rapturous terms the enormous sum and the splendour of the presents as beyond anything that had ever been seen before.

Khumáruwaih did not long enjoy the favour of the Khalifah. He had gone to Damascus, and was there assassinated by some of his slaves in fear of punishment for an intrigue in the palace. This occurred in Zu-l-ka'dah, 282. He was succeeded by his son

ABU-L-'ASAKIR, JAISH-IBN-KHUMARUWAIH,

who was installed by the Generals of the army immediately on his father's death. He was a mere child, without any experience. He bore his father's body to Egypt, where it was interred near that of Ahmad-ibn-Tūlūn on the slope of the Muḥattam hill amidst general and sincere expressions of grief.

Jaish, by his perversity and inexperience, soon alienated all his father's friends. Many of his officers left him and withdrew to Baghdād. Taghij-ibn-Jawfi, Governor of Damascus, and Ahmad-ibn-Taghān,

governor of the frontier towns, refused to recognize him, and omitted his name from the public prayer in their districts.

Some of his father's generals summoned him to their presence, and Jaish then declared to them that he was incapable of carrying on the government, the burden of the State was too heavy for him. A minute to that effect was drawn up and signed by the officers, notables and mandāks. But when Jaish understood that they intended to place his uncle, Nāṣir son of Ahmad, on the throne in his stead, he went to the prison in which his uncle was confined, and there murdered him. The soldiers who witnessed this act rushed upon Jaish and slew him. This occurred in Jamāda-l-ākhīrah, 283. He had reigned six months and a few days. His brother

ABU-MUSA, HARUN-IBN-KHUMARUWAH.

was immediately proclaimed by the army, although only ten years of age. Abū-Ja'far-ibn-Abūlī was appointed as his administrator.

Shortly after Harūn's installation, his uncle Rabi'a-ibn-Ahmad, who had taken up his residence in Alexandria, consented to the instigations of a section of the army, and came with a number of rebellious inhabitants to Fustāt, where they pitched their tents. They were attacked by Harūn's soldiers, and Rabi'a, abandoned by those who had persuaded him to raise the standard of revolt, was taken prisoner and executed in the month of Shu'bān, 284.

In the same year the Khalifah confirmed Harūn in his succession to the throne of Egypt.

The traitor Lulu, who had been the chief cause of the enmity between Al-Mawaffak and Ahmad-ibn-Tālib, now re-appeared in Egypt, where he soon died. He was reduced to the greatest misery, having been stripped of all his treasures by Al-Mawaffak.

In the same year 284 the Khalifah, acceding to a petition from the inhabitants of Tarsūs, appointed Ibn-al-Akhsīd governor of that place.

Harūn had hardly been a year on the throne when a series of misfortunes assailed him. The generals of his army and the officers of the Government were divided into cliques, and their disaffection began to show itself in their disregard of the orders of the sovereign. Abū-Ja'far succeeded, however, in maintaining order for a time. An army sent by him to Syria confirmed Taghī-ibn-Jawī as Governor of Damascus, and appointed other governors in other towns in the name of Harūn.

In 285 Harūn sent to the Khalifah, begging him to grant him in fee those parts of Egypt and Syria which were under his power and in the hands of his generals, offering in exchange to consign to him Kinnisrīn and its dependencies and the frontier towns, together with an annual tribute of 450,000 dinārs. The Khalifah accepted the terms, and immediately proceeded to Kinnisrīn to receive from Harūn's agents the newly-ceded district, leaving his son Al-Muktafī in Amid during his absence. This transfer occurred in a. n. 285.

In 286 Al-Akhsīd led an expedition against Alexandretta, which he took by storm.

In 286 Al-Mu'tadīd invested Al-Muktafī with the government of Kinnisrīn, the frontier towns and Al-Jazīrah.

In the same year Ibn-al-Akhsīd of Tarsūs died, bequeathing his post to Abū-Tālib, who was killed in 287, and succeeded by Ibn-al-'Arābi.

Al-Hasan-ibn-'Aly-Kān was now appointed Governor of the frontier towns.

The Khalifah returned to Antioch and Aleppo, and thence to Baghdād, where he died in Rabi'-al-ākhīr, 289. His son Al-Muktafī succeeded him.

The Karīmīs had invaded the territory of Damascus. Taghī had been more than once defeated by them, and in 290 they besieged Damascus. An Egyptian army of reinforcement was sent under the command of Baīr. Yahīa, chief of the Karīmīs, was killed at one of the gates of the city, but his

brother Al-Husain, who took the name of Ahmad and the surname of Abū-l-'Abbās, was immediately recognized as his successor. The Arabs and others who answered his appeal followed him to Damascus, whose inhabitants, reduced to the last extremity, came to terms with him, and agreed to pay tribute. He then proceeded to Hims, which surrendered, and the public prayer was there celebrated in his name, with the title of Al-Mahdi, prince of believers. He then marched to Hamāh, Ma'arrat-an-Na'mān, Ra'shah and other towns, where he massacred the inhabitants. He then took the road to Salamiyah and Aleppo, after having routed the army sent against him by Al-Muktafy. He was however defeated at last in Shawwāl, 290, by Badr, a freedman of Ibn-Tūlūn. He fled to the desert with those of his followers who escaped from the general massacre.

According to Abū-l-Mahāsīn, Muḥammad-ibn-Sulaimān-al-Kātib gave battle to the chief of the Karmāṭs near Hamāh, and routed him in Muharram, 291. Al-Mahdy gained the road to Kūfah, but he was overtaken at a village named Ad-Dūliā, seized and sent to Baghdād, where Al-Muktafy put him to death in the month of Rabi'-al-awwal.

Muḥammad-ibn-Sulaimān, after having honours conferred upon him by the Khalifah, was despatched to Syria and Egypt, with orders to wrest those provinces from the feeble grasp of Harūn. This general started with his troops in the month of Rajab, after having written to Danyānī, servant of Bazmār, who was at that time naval commander, to take the fleet to the coast of Egypt, and to proceed up the Nile to blockade Miṣr.

At Damascus Muḥammad-ibn-Sulaimān was joined by Badr-al-Ḥammām and Fāṭḥ, who were offended with Harūn. The united troops of these generals now formed one army. Harūn, on hearing of these preparations to attack him, called together an army, and proceeded to Al-'Abbāsih, intending to reach Syria; but his enemies had already taken possession of Tannīs and Damietta. Harūn now gave himself up to drink. Many of his officers deserted him. His two uncles, Shaibān and 'Adī, conspired to kill him: they entered his tent while he was intoxicated, and murdered him on the 19th of Safer, 292. According to Ibn-al-Athīr, he was killed by a Maghribi with his lance whilst he was endeavouring to pacify the officers of his suite. He was 22 years of age, and had reigned 8 years 8 months and some days. His uncle

ABU-L-MAKANIB, SHAIBAN-IBN-AHMAD.

distributed money to the troops, and obtained their suffrages in favour of his recognition as Harūn's successor. He returned to Fustāt, but Taghī-ibn-Jawf and other generals, on hearing of the murder of Harūn, refused their allegiance, and joined Muḥammad-ibn-Sulaimān. Shaibān, thus deserted by most of his officers, surrendered to the conqueror on the 1st of Rabi'-al-awwal, 292, and on the same day the General of the Khalifah's army made his official entry into Miṣr, which was then given up to pillage. The quarter called Al-Kaṭfah was completely destroyed, and the inhabitants suffered all the horrors which a ruthless soldiery can commit on a population given over to their power.

Shaibān only reigned twelve days. He was sent to Baghdād with all the remaining princes of the family of Tūlūn, to the number of about twenty, and the generals and people of their suite.

From that day Muḥammad-ibn-Sulaimān took possession of Egypt in the name of the Khalifah, and the name of Tūlūn was no longer mentioned in the public prayer.

One of Harūn's generals, named Muḥammad-ibn-'Abdallāh-al-Khalanjy, endeavoured to take vengeance for the Tūlūnī family, and to re-establish their party in Syria. He advanced to Fustāt; but after a few skirmishes, he was taken and thrown into prison in 293.

Thus ended the brilliant though ephemeral reign of the dynasty of the Tūlūnīs.

COINS OF THE TULÚNI DYNASTY.

I have distinguished the Cabinets to which the following coins belong and the authors to whose descriptions I have alluded, by the following arrangement of initials:

B.M.	British Museum	13 coins.
P.	Paris. National Collection	24 "
S.	Sauvaise's Collection	19 "
A.B.	Artin Bey's Collection	15 "
Tom.	Tommasini's Collection	2 "
F.S.	F. Sorot's Letters	4 "
T.	Tiesenhausen's "Mélanges"	7 "
C.	Castiglione	1 "
B.	Bergmann's notes	2 "
R.	Rogers' Collection	38 "
		<hr/> 125

The unique coins belong to the under-mentioned cabinets and authors.

B.M.	Nos. XXIX. and XLVII.	2 "
P.	Nos. IX., XXI. and XLIX.	3 "
S.	No. X.	1 "
F.S.	Nos. I., II., XXXVI. and LIV.	4 "
Tom.	Nos. XXXIII. and XLVIII.	2 "
T.	Nos. III. and XXXII.	2 "
R.	Nos. IV., XV., XIX., XXVI., XXVII., XXXIV., XL., XLIV., LI. and LV.	10 "
		<hr/> 24

The inedited coins are Nos. V., IX., X., XII., XIII., XIV., XV., XX., XXI., XXIV., XXVI., XXVII., XXXIII., XXXIV., XXXV., XXXVII., XXXVIII., XXXIX., XL., XLII., XLIV., XLVII., XLVIII., XLIX., LI. and LV., some of which adorn more than one cabinet and are thus distributed:

B.M.	Nos. 20 and 90	2 coins.
P.	Nos. 15, 22, 26, 47, 64, 67, 69, 73, 79 and 98	10 "
S.	Nos. 5, 17, 48, 68 and 71	5 "
Tom.	Nos. 62 and 97	2 "
A.B.	Nos. 23, 24, 41, 70 and 74	5 "
R.	Nos. 6, 21, 25, 27, 39, 40, 51, 52, 63, 65, 72, 75, 76, 86, 102 and 113	16 "
		<hr/> 40

Only eight Tulúni mintages are known; namely, انطاكية Antákiah, حاران Harrán, حلب Halab.

Halab, Hims, دمشق Dimashk, الرافقة Ar-Rāfiqah, فلسطين Filastin and مصر Miṣr: which are divided amongst the various cabinets in the following proportions:

B.M.	possesses	Dimashk, Ar-Rāfiqah, Filastin and Miṣr	4 mints.
P.	"	Antākiāh, Hims, Ar-Rāfiqah and Miṣr	4 "
S.	"	Antākiāh and Miṣr	2 "
A.B.	"	Miṣr	1 "
Tom.	"	Antākiāh and Halab	2 "
F.S.	describes	Ar-Rāfiqah and Miṣr	2 "
T.	refers to	Ar-Rāfiqah and Miṣr	2 "
C.	"	Miṣr	1 "
B.	"	Ar-Rāfiqah	1 "
R.	possesses	Harrān, Halab, Dimashk, Ar-Rāfiqah, Filastin and Miṣr	6 "


The mint-marks found on these coins are ر ب ع د ه and ط, and in one dinār we find the combination تم. The ت is probably intended for ت as the initial of the word *تَمَّ* complete, perfect. The ر may be the initial of رَاجِع current. The ع (which is generally placed sideways, thus ع) may be intended for either ج or ح as the initial of جَائِز current or permitted, or of حَيْد excellent, superior, or خَيْر good. I would suggest that the letter د, which is found on many dinārs of various dynasties, may perhaps be appropriately accepted as the initial of the word دَيْرَزُت, which is translated by Kazimirski, vol. ii. p. 1381, as 4, *Or pur* and 5, *Pièce de monnaie d'or nouvelle*; and in Bustāni's dictionary called Muḥīṭu-l-Muḥīṭ it is explained as: الذهب الخالص; الدينار الجديد الجميل. الوسم من كل شيء. viz. pure gold; a new and beautiful dinar; the beautiful of anything. The ع is certainly intended for the initial of the word عَدْل justice or عَدْل just, which word we find in full on coins of several other dynasties. The ط is probably the initial of the word طَيِّب good.

I am aware that some Oriental Numismatists do not admit that the letters found on Oriental coins have any reference to the quality of the metal or the currency of the coin; but as we find these letters corresponding so exactly with words distinctly applicable to that sense, I think that, until another explanation be given, we must accept the interpretation of the majority. I would here refer to a dinār in my collection struck at Sabār-Khāst in 397, which was described in the Numismatic Chronicle in 1871, on which there appears a word طهر which I could not interpret. I venture now to suggest, in connexion with the above remarks, that this word may be طَهْر, which means pure gold.

The majority of the coins of this dynasty are dinārs. The only copper coins of which I have heard are the two described by M. F. Soret. The only silver coins that have come under my notice are four in number, of which one is in the National Collection at Paris, one belongs to my friend M. Sauvage, and two are in my own collection.¹

I have been careful to note every coin of this dynasty that has come to my knowledge,

¹ Since this notice has been in the press, Mr. H. C. Kay has kindly shown me his collection, in which I found a dirhem and three dinārs belonging to this dynasty. The former bears the date 372, but the place of mintage is obliterated. On the reverse

the letter ن of the word نون is terminated in an ornamental scroll, thus . The dinārs are all struck in Miṣr bearing dates 367, 378 and 391.

even when I have had as many as four or five examples of the same coin, in order that an opinion of the relative rarities of different dates and mintages may be formed and also to show the general rarity of all the coins of this dynasty.

The plate executed by the Woodbury process represents seventeen coins, one of which is photographed from a specimen in the British Museum, the others being selected from my own collection.

AHMAD-IBN-TULUN.

The earliest coins attributed to this dynasty are two small copper pieces described by F. Soret in two letters to Lelewel and Dorn, published in the *Revue Numismatique Belge*, respectively in the years 1854 and 1856.

No. I.¹

Æ. Mīsr, 258 (1. F. S.)

Obv. area.

There is no deity but God alone; He has no associate. No marginal legend.

Rev. area.

To God, Muhammad, Apostle of God, Ahmad or Naṣr.

Marginal legend.

..... Fils in Mīsr the year 258.

لا اله الا الله وحده لا شريك له

لله احمد رسول الله احمد or نصر

..... فلس بمصر سنة ثمان وخمسين وما

No. II.²

Æ. Mīsr, 258. (2. F. S.)

Like the preceding, but with the word أحمد quite distinct.

The dinars of this dynasty are made after the type of the gold coinage adopted by the Khalifah Al-Mamūn, A.H. 207, when, in addition to the legends in use up to that time, that Khalifah introduced on the obverse a quotation from Chapter xxx. of the Kurān, called the Sūratu-r-Rūm, v. 4 and 5, and within it inscribed the place of mintage and the date which had formerly appeared only on the reverse. Fig. 1 in the Plate is a dinār of this type struck in 210.

¹ "La date et le lieu ne laissent guères de doute sur l'attribution de ce fils, qui ne peut appartenir qu'au fondateur de la dynastie Toulounide Ahmed fils de Touloun. Il nous suffit pour appuyer notre opinion, de rappeler rapidement les principales données du rôle que cet émir remplit en Egypte. D'après Abou Feda c'est en 254 qu'il fut appelé pour la première fois à la prefecture de Fostat. Ses attributions s'étendirent sur toute l'Egypte en 257, d'abord en qualité de vice-gouverneur; puis l'année suivante, précisément celle de la monnaie qui nous occupe, Yanjourid, le gouverneur, étant mort, Ahmed prit possession d'une contrée qui, en réalité, n'appartenait plus au Khalife; et à cette époque le fils de Touloun n'eut pas peine ostensiblement son nom sur la monnaie, il ne tarda cependant pas à lever le mousq et à remuer les faibles lames qui pourraient le rattacher encore au service de ses anciens maîtres. L'espace de figure qu'on observe dans le champ du revers au dessous du symbole, n'est, en réalité, qu'un ornement; mais, comme je viens déjà de le faire entendre, n'a-t-on pas eu l'intention de simuler grossièrement le nom d'Achmed, qu'il eut été impossible peut être de

tracer d'une manière plus distincte? Ce qui me le ferait pressumer, c'est la forme tout à fait insolite des ن dans la légende marginale, ils sont figurés comme des 1 sans aucune trace du caractère et celui du mot ثمان en se prolongeant outre mesure, vient se placer comme un 1 au devant de l'ornement de manière à diriger tout naturellement la première pensée vers la lecture du nom احمد." My friend M. Sémairie inclines to the reading of this doubtful word as نصر Victory.

² "Dans ma lettre adressée à M. Lelewel, j'ai attribué à Ahmed, fondateur de cette dynastie, une pièce en cuivre frappée à Mīsr, l'an 258; le nom de ce prince n'a paru déguisé dans l'espèce d'ornement ou de figure qu'on voit au revers sous le symbole. Cette conjecture me semble tout à fait confirmée par le nouvel exemplaire que je mentionne ici, et que je dois à l'obligeance de mon savant confrère M. Fromia. Ici le nom d'Achmed se lit en caractères bien distincts, placé au milieu de trois barres verticales; en outre les ن de la légende marginale ont repris leur forme arquée naturelle."

No. III.

N. Miṣr, 258 (S. T.)

Revue de la Numismatique Belge, 1875.

Obverse—area.

لا اله الا الله وحده لا شريك له | جعفر

There is no deity but God alone, He has no associate.—Ja'far.

Inner legend.

بسم الله ضرب هذا الدينير بمصر سنة ثمان وخمسين ومائتين

In the name of God, this dinār was struck in Miṣr the year 258.

Marginal legend.

لله الامر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله

To God belongeth the disposal (of all things) in the past and in the future, and in that day the faithful shall rejoice in help from God.

Reverse—area.

الله | محمد | رسول الله | المعتمد على الله |

To God. Muhammad the Apostle of God, Al-Mu'tamid-'ala-Allah.

Marginal legend.

محمد رسول الله ارسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون

Muhammad the Apostle of God. He sent him with direction and the true religion to proclaim it above all other religions, although polytheists should be adverse thereto.

This dinār does not bear any indication of Ahmad-ibn-Tūlūn's governorship of Egypt. Ja'far, whose name appears on the obverse, is doubtless the son of the reigning Khalifah, who was afterwards (in 261) surnamed Al-Mufawwad-'ila-Allah, and appointed to the succession.

The remaining dinārs of this dynasty being all modelled on this type, it will only be necessary, in describing them, to refer to the peculiarities of mintage, date, size, weight, points, and mintmarks, and to give the names of the Khalifah, Prince, Vassal, Governor, or other personage figuring respectively upon them.

We find that in general the caligraphy is good, the die neat and uniform, and that diacritical points are rarely if ever used.

NO.	OB.	R.	N.	REVERSE.	DATE.	SIZE.	WEIGHT.	OBVERSE.	REVERSE.
IV.	4	R.	N.	Miṣr.	258	0.92 in.	65.6 grains.	جعفر	المعتمد على الله
V.	5	S.	N.	idem.	260		4.163 grammes.	idem.	idem.
	6	R.	N.	idem.	260	0.86 in.	63.6 grains.	idem.	المعتمد على الله
VI.	7	T.	N.	idem.	263			idem.	idem.
	8	R.	N.	idem.	263	0.83 in.	61.8 grains.	idem.	idem. Fig. 3.
VII.	9	B.M.	N.	idem.	265	0.93 in.	63.3 grains.	المفوض الى الله	المعتمد على الله
	10	A.B.	N.	idem.	266	12 m.m.	4.05 grammes.	idem.	أحمد بن طولون
	11	R.	N.	idem.	268	0.89 in.	61.5 grains.	idem.	idem. Fig. 4.

This is the earliest known coin on which the founder of this dynasty placed his name and patronymic in full, introducing it on the reverse immediately beneath that of the reigning Khalifah. It is quite possible, however, that he began to do so in 264, when he became independent, and dinārs may yet be found of 264 or 265, which will determine this question.

It will be observed that the name Ja'far no longer appears on the obverse, that Prince being now designated by the surname or *laqab* Al-Mufawwad-ila-Allah, given to him by his father in 261.

SOL.	NO.			MINTAGE.	DATE	SIZE.	WEIGHT.	OBVERSE.	REVERSE.
VIII.	12	B.M.	N.	Misr.	267	0.90 in.	62.3 grains.	المفوض الى الله	المعتمد على الله أحمد بن طولون
	13	P.	N.	idem.	267		3.85 grammes.	idem.	idem.
	14	A.B.	N.	idem.	267	12 m.m.	4.96 grammes.	idem.	idem.
	15	R.	N.	idem.	267	0.9 in.	64.1 grains.	idem.	idem.
IX.	16	P.	N.	Ar-Rāfiḡah	267		3.68 grammes.	idem.	idem.
X.	17	S.	R.	Misr.	267		2.38 grammes.	idem.	idem.
XI.	18	B.	N.	Ar-Rāfiḡah	268			idem.	idem and لولو Lulu, the name of a famous general.
	19	R.	N.	idem.	268	0.89 in.	58.8 grains.	idem.	idem. Fig. 5.
XII.	20	B.M.	N.	Misr.	269	0.90 in.	63.8 grains.	idem.	idem, but without the name of Lulu.
	21	R.	N.	idem.	269	0.90 in.	65.4 grains.	idem.	idem.
XIII.	22	P.	N.	idem.	270		3.85 grammes.	idem.	idem.
	23	A.B.	N.	idem.	270	11½ m.m.	4.15 grammes.	idem.	idem.
	24	A.B.	N.	idem.	270	12 m.m.	4.35 grammes.	idem.	idem.
	25	R.	N.	idem.	270	0.87 in.	63.9 grains.	idem.	idem.
XIV.	26	P.	N.	Ar-Rāfiḡah	270		3.5 grammes.	idem.	idem.
KHUMARUWAH-IBN-AHMAD.									
XV.	27	R.	N.	Misr.	271	0.86 in.	64.3 grains.	المفوض الى الله	المعتمد على الله خمارويه بن أحمد Fig. 6.
XVI.	28	P.	N.	idem.	272		4.20 grammes.	idem.	idem.
	29	A.B.	N.	idem.	272	12 m.m.	4.15 grammes.	idem.	idem.
	30	T.	N.	idem.	272			idem.	idem.
	31	R.	N.	idem.	272	0.84 in.	63.8 grains.	idem.	idem.
XVII.	32	B.M.	N.	Ar-Rāfiḡah	273	0.85 in.	61.0 grains.	idem.	idem.
	33	B.	N.	idem.	273			idem.	idem.
	34	R.	N.	idem.	273	0.9 in.	64.5 grains.	idem.	idem.
XVIII.	35	B.M.	N.	Misr.	273	0.85 in.	63.3 grains.	idem.	idem.
	36	P.	N.	idem.	273		4.10 grammes.	idem.	idem.
	37	A.B.	N.	idem.	273	12 m.m.	4.16 grammes.	idem.	idem.
XIX.	38	R.	N.	Ar-Rāfiḡah	274	0.8 in.	57.8 grains.	المفوض الى الله beneath which is a double scroll forming a cross thus 卐	المعتمد على الله أحمد بن الموفق

This is strictly an 'Abbāsi dinār, and was described in a "Notice on the Dinārs of the Abbasside Dynasty," published in vol. vii. of the *Journal of the Royal Asiatic Society*, p. 284. Still, on account of its date and place of mintage, it deserves a place in a list of the coins of the Tulūni dynasty. Ar-Rāfiḡah belonged from time to time to the Tulūni Princes. We have

described a dinár struck there in 273 by Khamáruwañ (No. XVII.), and the description of another will be found below, struck at the same place by the same Prince in 275 (No. XXIII.). This dinár, struck in the intervening year 274, makes no mention of the Tuluní prince, but in the place where his name usually appears we find that of the Khalifah's nephew. We must therefore infer from these numismatic monuments that Khamáruwañ lost possession of Ar-Ráfiqah in 273, or early in 274, and that he retook it in 275.

NO.	NO.			ORIGIN.	DATE.	DIAM.	WEIGHT.	REVERSE.	REMARKS.
XX.	39	R.	N.	Misr.	274	0.88 in.	62.8 grains.	المعتمد على الله خمارويه بن احمد	
	40	R.	N.	idem.	274	0.88 in.	61.7 grains.	idem.	idem.
	41	A.B.	N.	idem.	274	12 m.m.	4.17 grammes.	idem.	idem.
XXI.	42	P.	N.	Hims.	274		3.60 grammes.	idem.	idem.
XXII.	43	S.	N.	Misr.	274		4.162 grammes.	idem.	idem.
	44	A.B.	N.	idem.	275	12½ m.m.	4.0 grammes.	idem.	idem.
XXIII.	45	P.	N.	Ar-Ráfiqah	275		3.50 grammes.	idem.	idem.
	46	T.	N.	idem.	275			idem.	idem.
XXIV.	47	P.	N.	Misr.	276		4.8 grammes.	idem.	idem.
	48	S.	N.	idem.	276		4.05 grammes.	idem.	idem.
XXV.	49	B.M.	N.	Ar-Ráfiqah	276	0.8 in.	58.0 grains.	idem.	idem.
				miscellaneous					
				ونقيه					
	50	R.	N.	idem.	276	1 inch.	61.8 grains.	idem.	idem.
XXVI.	51	R.	N.	Harrán.	276	1 inch.	64.2 grains.	idem.	idem. Fig. 7.
XXVII.	52	R.	R.	Dimashk.	276	0.94 in.	39.3 grains.	idem.	idem. Fig. 8.
XXVIII.	53	S.	N.	Misr.	277		4.044 grammes.	idem.	idem.
	54	S.	N.	idem.	277		4.12 grammes.	idem.	idem.
	55	R.	N.	idem.	277	0.88 in.	63.6 grains.	idem.	idem.
XXIX.	56	B.M.	N.	Dimashk.	277	0.9 in.	64.1 grains.	idem.	idem. Fig. 9.
XXX.	57	C.	N.	Misr.	278			idem.	idem.
	58	R.	N.	idem.	278	0.86 in.	63.8 grains.	idem.	idem.
XXXI.	59	T.	N.	Ar-Ráfiqah	278			idem.	idem.
	60	R.	N.	idem.	278	0.93 in.	55.5 grains.	idem.	idem.
XXXII.	61	T.	N.	Ar-Ráfiqah	278			idem.	idem and below it the letter ع.
XXXIII.	62	Torn.	N.	Antákiah.	278	1 inch.	54.6 grains.	idem.	At the side of the area the ي and ع in the name of the Prince are terminated by ornamental tails and between them a dot or pellet.
XXXIV.	63	R.	R.	Dimashk.	278	1 inch.	43.5 grains.	المعتمد على الله خمارويه بن احمد	المعتمد على الله خمارويه بن احمد

This dirham, the date of which is effaced, must have been struck before A.H. 279, as in that year the Khalifah Al-Mu'tamid died and was succeeded by his nephew Al-Mu'tadid-b-illah.

NO.	PO.			ORIENTAL.	DATE.	WEIGHT.	OFFER.	REVERSE.
XXXV.	64	P.	N.	Miṣr.	279	3.8 grammes.	no name.	المعتض بالله خمارويه بن احمد
	65	R.	N.	idem.	279	0.85 in.	62 grains.	idem. Fig. 10.
XXXVI.	66	F.S.	N.	Ar-Rāfiqah	279		idem.	idem.
XXXVII.	67	P.	N.	Antākiyah.	279	4.30 grammes.	idem.	idem.
	68	S.	N.	idem.	279	3.83 grammes.	idem.	idem.
XXXVIII.	69	P.	N.	Miṣr.	280	4.20 grammes.	a dot or pellet •	idem.
	70	S.	N.	idem.	280	4.10 grammes.	idem •	and the letter ()
	71	A.B.	N.	idem.	280	12 m.m.	4.09 grammes.	idem • ()
	72	R.	N.	idem.	280	0.89 in.	63.3 grains.	idem • ()
XXXIX.	73	P.	N.	idem.	281	4 grammes.	idem •	idem • ()
	74	A.B.	N.	idem.	281	11 m.m.	4.02 grammes.	idem • ()
	75	R.	N.	idem.	281	0.85 in.	63.1 grains.	idem • ()
XL.	76	R.	N.	Halab.	281	0.82 in.	65.1 grains.	idem • ()
XLII.	77	R.M.	N.	Miṣr.	282	0.85 in.	63.2 grains.	idem • ()
	78	T.	N.	idem.	282		idem •	idem • ()
XLIII.	79	P.	R.	idem.	282	2.95 grammes.	idem.	idem.

JAISH-IBN-KHUMABUWAH.

XLIII.	80	B.M.	N.	idem.	283	0.9 in.	63.6 grains.	no name •	المعتض بالله جيش بن خمارويه
	81	P.	N.	idem.	283		4 grammes.	idem •	and () idem • ()
	82	P.	N.	idem.	283		4.05 grammes.	idem •	idem • ()
	83	S.	N.	idem.	283		4.103 grammes.	idem •	idem • ()
	84	S.	N.	idem.	283		4.095 grammes.	idem •	idem • ()
	85	R.	N.	idem.	283	0.88 in.	64.2 grains.	idem •	idem • () Fig. 12.

HARUN-IBN-KHUMABUWAH.

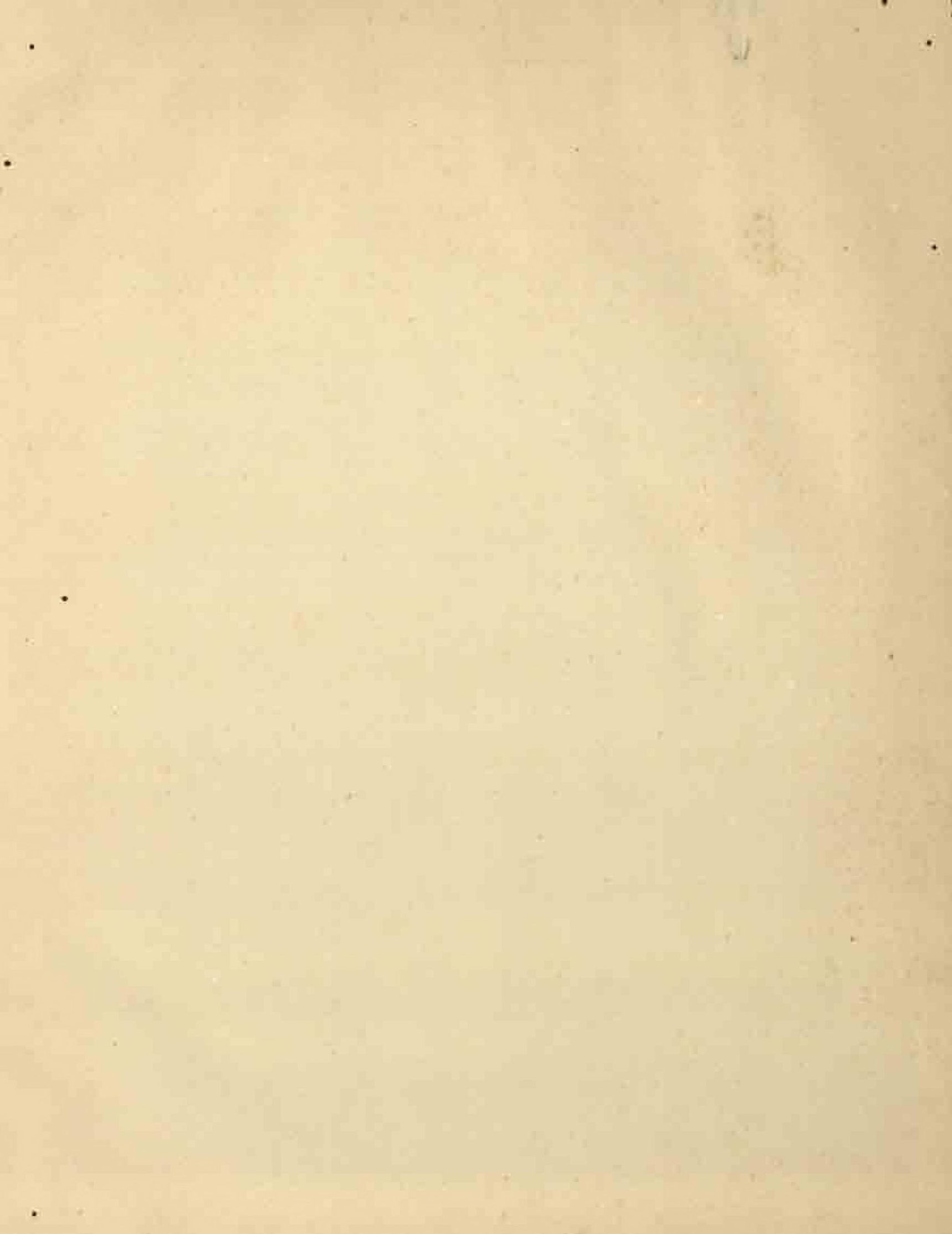
XLIV.	86	R.	N.	idem.	283	0.84 in.	59.2 grains.	idem •	المعتض بالله هرون بن خمارويه
									and () Fig. 13.
XLV.	87	B.M.	N.	idem.	284	0.9 in.	64.1 grains.	idem.	idem.
	88	P.	N.	idem.	284		3.5 grammes.	idem.	idem.
	89	S.	N.	idem.	284		4.03 grammes.	idem.	idem.
	90	A.B.	N.	idem.	284	11½ m.m.	4.07 grammes.	idem.	idem.
	91	R.	N.	idem.	284	0.88 in.	63 grains.	idem.	idem.
XLVI.	92	P.	N.	idem.	285		3.85 grammes.	idem.	idem.
	93	S.	N.	idem.	285		4.105 grammes.	idem.	idem.
	94	A.B.	N.	idem.	285	11 m.m.	4.34 grammes.	idem.	idem.
							mounted in a rim		
	95	R.	N.	idem.	285	0.84 in.	58.3 grains.	idem.	idem.
XLVII.	96	B.M.	N.	Filastin.	285	0.86 in.	57.9 grains.	idem.	idem.
XLVIII.	97	Turn	N.	Halab.	285	0.86 in.	61.2 grains.	idem.	idem.

NO.	NO.			SURF.	DATE	SIZE	WEIGHT	INSCRIPTION	REMARKS
XLIX.	98	P.	N.	Misr.	286		3.9 grammes.	no name.	المعتض بالله هرون بن جمارويه and C.
	L.	99	P.	N.	idem.	287	3.55 grammes.	idem C	idem C
		100	S.	N.	idem.	287	4.12 grammes.	idem C	idem C
		101	R.	N.	idem.	287	0.86 in. 63.4 grains.	idem C	idem C
	L.I.	102	R.	N.	idem.	287	0.84 in. 62.7 grains.	idem.	idem.
	L.II.	103	B.M.	N.	idem.	288	0.85 in. 65.0 grains.	idem C	idem C
		104	P.	N.	idem.	288	4.10 grammes.	idem C	idem C
		105	S.	N.	idem.	288	3.828 grammes.	idem C	idem C
		106	A.B.	N.	idem.	288	10½ m.m. 3.92 grammes.	idem C	idem C
		107	R.	N.	idem.	288	0.84 in. 61.5 grains.	idem C	idem C
	L.III.	108	P.	N.	idem.	289	4.22 grammes.	idem C	المكتفي بالله هرون بن جمارويه and C
		109	S.	N.	idem.	289	4.092 grammes.	idem C	idem C
		110	R.	N.	idem.	289	0.87 in. 63.5 grains.	idem C	idem C. Fig. 14.
		111	R.	N.	idem.	289	0.82 in. 65.7 grains.	idem C	idem C
	L.IV.	112	F.S.	N.	idem.	289		idem C	idem C
	L.V.	113	R.	N.	Filastin.	290	0.85 in. 53 grains.	idem.	idem Fig. 15.
	L.VI.	114	P.	N.	Misr.	290		idem C	idem C
		115	S.	N.	idem.	290	4.055 grammes.	idem C	idem C
		116	A.B.	N.	idem.	290	11 m.m. 4.02 grammes.	idem C	idem C
		117	R.	N.	idem.	290	0.85 in. 59.6 grains.	idem C	idem C
	L.VII.	118	B.M.	N.	idem.	291	0.85 in. 63.2 grains.	idem S	idem.
		119	P.	N.	idem.	291	4.10 grammes.	idem S	idem.
		120	S.	N.	idem.	291	4.055 grammes.	idem S	idem.
		121	S.	N.	idem.	291	4.176 grammes.	idem S	idem.
		122	A.B.	N.	idem.	291	10½ m.m. 3.82 grammes.	idem S	idem.
		123	R.	N.	idem.	291	0.83 in. 64.8 grains.	idem S	idem. Fig. 16.
	L.VIII.	124	S.	N.	idem.	292		idem.	المكتفي بالله
		125	R.	N.	idem.	292	0.86 in. 65.5 grains.	idem.	idem. Fig. 17.

The only name on this dinár is that of the reigning Khalifah Al-Muktafi-b-illah. It is therefore a purely 'Abbási coin, but is given here to show that the Khalifah took possession of Egypt and of its coinage immediately on the extinction of the Tuláni dynasty.

In the foregoing list, Nos. 3, 4, 6, 7 and 8 do not bear any proof of their belonging to the Tuláni dynasty, though they were struck in Misr after Ahmad-ibn-Talán's accession to power. Nos. 38, 124 and 125 are 'Abbási coins, and are only introduced into the list to illustrate the history of the period.

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